

An epistle

both of GoDLY Consolacion

and also of aduertisement, written
by Iohn Caluine the pastour
& preacher of Geneva, to the right
noble prince EDwarde

Duke of Somerset,
before the tyme

of knowe-
ledge had

of his trouble, but deliue-
red to the sayde Duke, in the
time of his trouble, and
so translated out
of frenshe by the
same Duke.



1550

WH. p. 547

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

To the Christian reader.

That nothing is more odious or detestable afore god then the disobedience of subiectes against their Kynge and Gouvernours, maye partly by moſte open testimonies of holy Scripture euidentlye appeare, and partly by thys argument be manifestly proued, that it hath neuer yet vnto thys daie, neyther in goddes eleeſed people the Iſraelytes, nor yet in anye other common weale, eyther Heathen or Chriſtyan, eſcaped without moſte greiuous plagues and puniſhmentes. Yet neuertheles ſo merciful a god he is, of ſolong ſufferance, ſo lothe to ſtryke, and ſo deſyrus of mans amendment: that it hath pleaſed his diuyn maieſtie, ere he will take extreme vengeance for tumultuous dyſobedience of the people agaynſte theyr heades, to geue manye ſondrye kyndes of warninges for vs to beware by. Firſt he hath now in theſe laſt daies, reſted by many godly preachers, who ceaſe not daylye to

A. II. publiſh

To the Christian reader.

publiſh (as it were) gods proclama-
tion in thys behalfe, plainly decla-
ryng to all eſtates and degrees, what
theyr duety is. He hath prouided ma-
ny godly exhortacions and treatyſes
dayly to come forth to the ſame effect
& purpoſe. Yea, and leſte any manne
ſhould thinke ꝑ he will daly in ſuche
a matter, he made vs ꝑ laſt Soomer
here in England to feele a littel touch
of his ſharpe rod, by the kinges regal
ſworde, beyng a moſt euident token
of hys great wrath and indignacyon
agaynſte all Rebels, and ſedicious
murmurers. God hath of his infinite
goodnes not only made litle Englade
ſtrong enoughe to withſtand al fozein
puiſſaunce, (ꝑf we holde togethers,
and agree well emonges our ſelues,
obeyng the king and magiſtrates as
we ought to doo:) but alſo by many
vndoubtable tokens hath declared
that he mynderh (as it were) to make
hys habytacyon and dwelling place
here among vs, of purpoſe to be our
ſure defence and protection, ꝑf we will
receyue

To the christian reader.

receiue him accordyngly. But in case
we wilbe so hard heried, as wilfully
to refuse the grace of his gospell most
mercifully and most fatherly offered
vnto vs: it cannot bee doubted ne as-
uoyded, but that the extreme plages of
gods wrath and vengeaunce will at
length lyght vpon all such as eyther
of an vngodly hearte will swell and
stryue agaynst the grace and truely
of hys woorde, which he hath sent a-
monges vs: or els of a malicious fro-
wardnes wil repine, and murmure a-
gaynst theyr heades & rulers. Where-
fore thou hast here set furth vnto the,
good Christian reader, an Epistle of
John Caluyn, written in frenche
vnto the ryght noble pryncce Edward
Duke of Somerset, and sent hither
into Englande immediately vpon the
late commocion here in thys realme.
And by thys Epistle it maye to the
godly reader very wel appeare, how
tenderly god of hys goodnes dooeth
embrace vs, and doeth (as it were) set
vs in hys owne lappe, myndyng to
A.iii. keepe

To the christian reader.

kepe vs safe fro al perils of outward
enemies, vnder the shadowe and sure
defence of his own winges. He declara-
reth himself so mercifully to provide
for vs, (if we will gladly and wil-
lingly receyue hys grace, and stande
therein) that he maketh them care-
ful for vs that neuer were in Englad,
nor neuer had to doe with vs, sauing
onely that (as the nature and proper-
tie of christian charitie is) they wishe
and daylye praye, that we maye haue
grace so to use oure selues, that the
blessing of god which he hath so ple-
tuously poured vpon vs, maye not
through our vnthankfulness bee ta-
ken away agayne: whiche for asmuch
as it so is, let not vs be lesse carefull
for our selues, than other straungers
be. Let vs not haue receiued the grace
of God in vayne. Let vs stand in the
trueth, and cleaue to Christes gospel,
and by the same, lette vs practise (as
it teacheth vs) to obeie quietly and
willingly our rulers and gouernours
by him appointed. Which if we do, he
wil

To the christian reader

Will so defende vs with his almighty
ful arme, & al foeynie enemies (what
euer they be) shall epyther bee vnhable
to doe vs any scath: or els shall be
turned in theyr heartes, and of
eager enemies shall become
oure earnest frendes and
folowers. Whiche
thinge GOD
grauite.

To whome be all honoy
and prayse, worlde
without end.

AMEN.



The Epistle of John Caluine



Y lord, although
god hath geuen
vnto you syngu-
ler prudence, mag-
nanimitie, and
other vertues re-
quisite to the place wherein
he hath ordeyned you, and in
chaffayres that he hath put in
your hādes: Yet neuertheles,
forasmuche as ye dooe esteeme
me for a seruante of his sonne
(whome aboue al ye desyre to
obeye,) I am certen that for
the loue of him, you wil gent-
ly receyue that, which I wryte
vnto you in hys name: as in
dede I pretende no other end,
but y in folowynge that, that
you haue begonne, you might
more and more aduaunce his
honoure

How tumultes may be auoyded:

honoure, vnto the tyme that
you shal haue established his
reigne in suche perfeccion, as
it may be knowen in þ world.
And also you shal know, that
withoute aduauncyng anye
thing of myne owne fantasie,
al that I wyte shalbe drawen
oute of hys pure doctryne. If
I considered not other causes
then the dignitie and greates-
nes where ye be: there wer no
meane for a man of my qual-
tye to wyte vnto you. But
forasmuche as you refuse not
to be taught of the master, the
whiche I serue: but that ra-
ther you pferre to al the rest
the grace that he hath geuen
vnto you, to be one of his dis-
ciples: I thynke that I haue
no

The Epistle of Iohn Caluine

no nede to make vnto you a
ny long excuse oꝝ pꝛeface, be-
cause I fynd you sufficiently
dysposed to receyue all that
shall pꝛoceede of hym. We
haue all to render thanks
vnto our Lorde **GOD** and
father, in that he will be ser-
ued of you in so excellent a
woorke, as in setting foorthe
agayne (by youre meanes,)
the pure and true rule of hys
seruyce in Englande: and in
causing the doctrine of health
to haue place, and to be there
faythefullye publysshed, foz
all them that will heare the
same. And foz that as he hath
geuen vnto you suche vertue
and constancye to pursue it
vnto this time against so ma-
ny

How tumultes may be abyded.

ny temptacions and difficul-
ties: And for that also that he
hathe strenghtned you in bles-
syng all youre deuysses and
laboures, for the prospering
of them, they be thynges that
stryteth all true faythefull
menne to magnify his name.
But in the meane tyme, bee-
cause that Sathan ceaseth
not to rayse vp by all wayes,
newe combates, and that it
is a thyng of it selfe so hard
as there canne bee nothyng
more harde then to cause the
woorde of GOD peaceablye
to reule emonges the people
(the whiche of theyr nature
are geuen to lyes:) And for
asmuche as there be so many
cycumstances which in these
dayes

There is
nothyng
more hard
then to
cause the
woorde of
god peace-
ablye to
reule e-
mong the
people.

The Epistle of Iohn Caluine.

dayes empeache the course of
the same, and aboue all, that
the supersticions of the ante-
chyste haupng taken roote of
so long tyme, may not easely
bee taken awaye from theyr
heartes: We thynketh you
haue great nede to be confyr-
med by holpe exhortacyons.
And I doubt not, but that ex-
perience teacheth you to feele
the same, whiche shall bee the
cause to make me to procede
the more frankelye, beecause
þ my purpose (as I belieue)
shalbe conformable to poure
desyre. And albeit that my ex-
hortacions shall bee superfluo-
us: yet I am sure that you
wil beare with the good seale
and affection, that stirreth me
to

How tumultes may be auoyded.

to doe it. Wherefore according
to reason, I beleue that the
necessitie which ye feele, shall
cause that the same shalbee a
greate deale the better recep-
ued: howe soeuer it shalbee, I
beseeche you my lord, that it
may please you to geue me the
hearynge in some aduertise-
mentes which I entend brief-
lye to declare vnto you, ho-
pyng that when ye shall haue
hearde it, at the least you shal
fynde some sauoz for to bee re-
conforted, and to take a great
deale the better courage to
continue the holpe and noble
enterpryse, in the whiche god
hath appointed you to be em-
ployed vnto this present.
I doubt not but the greate
troubles

The Epistle of John Caluine

troubles whyche happened
vnto you not long agoe, haue
beene vnto you verye harde
and annoyouse : and moſte
of all foꝛ that manye myghte
haue taken occasion of ſlaun-
dꝛe, foꝛ as muche as they were
moued (in ſome parte) vnder
the ſhadowe of chaun-
gynge the Religion. Where-
foꝛe it cannot bee but that it
hathe beene vnto you a verye
harde aſſaulte, as well foꝛ the
cares, whiche myghte come
vnto you, as alſo foꝛ y^e muti-
nies of the malygners and
Ignorauntes, and alſo foꝛ
the feare and trouble of the
good. Cruelye the brute that
I haue heard a ſarre of, hath
caused me to haue great grief

in

How tumultes may be auoyded.

In my hearte, vnto suche time
that I dyd knowe that God
had begonne to put some re-
medy. Neuertheles, for that,
that they be not yet al pacify-
ed, and that the deuill may re-
newe them agayne: you shall
call to remembraunce that,
that the holy story recyteth of
the good king Ezechias: that
is to saye, at suche tyme as he
hadde abolyshed the Super-
sticions in Jewerye, and re-
formed the state of the church
accoꝝding to the law of god, &
thé he was so oppressed of his
enemies, & he was very lyke-
lye to be a losse and desperate
manne. It is not withoute
cause that the holye Spi-
ryte notablye expresseth that
suche

Ezechias
at his first
reforming
of the
church was
soe op-
pressed of
enemies

The Epistle of John Caluine

suche afflictions happened
vnto hym immediatly after
he had established the true re-
ligion in hys perfit ordre. For

Whoso go-
eth aboute
to set furth
the gloire
of GOD,
shall haue
persecuciō

it was verie lykelye, that as
soone as he went about to set
foorth the gloire of GOD, he
shoulde not haue hys realme
peaceable. So all faythfull

Princes and Courtours of
Countreies be aduertised by
thys example, that the more
they shall employe theyr la-
bour to put out all Idolatrye
and procure that god be true-
ly worshypped (as he ought)

Why God
suffereth
godly Prin-
ces to bee
tempted.

the more theyr fayth shall bee
proued, by dyuers temptaci-
ons. God suffereth it, and so
will haue it, to declare the
constancie of hys, and to exerce

cyle

How tumultes may be auoyded,

cyle them, that they shoulde
haue regarde to an hygher
thyng, then thys worlde. In the meane tyme the Deuil also
doth hys offyce, entending by
al couert and hidden meanes
to destroye the good doctrine,
because he cannot openlye at-
tayne to hys desyre. But folo-
wing the admonicion of saint
James (who sayeth vnto vs:
that in consideryng the paci-
ence of Job, we muste take
hede to thende,) we must also
caste oure eyes vpon the end,
whiche was geuen to the
sayde good kynge. As god
succoured hym in all hys ad-
uersities, so in thende he re-
mayned victorious. Consider-
yng that, and for asmuch as

The deuill
laboureth
pryncely to
destroye al
godly doc-
trine.

The good
ende, that
god geu-
eth to godly.

B. i. hys

The Epistle of John Caluine

hys hād is not now any shor-
ter than it was than, and that
he hath at this day in so gret
recommendacion the defence
of his people, truth and veri-
tie, as euer he had: Doubte ye
not, but that he wil helpe you,
and not onelye for one tyme,
but in as many temptacions
as he shall send vnto you. If
the moste parte of the worlde
resiste the Gospell, and lyke-
wyle enforceth themselues,
with all rage and violence, to
empeache and hyndze the set-
tyng furth therof: We ought
not to thynke it straunge. For
it is the vnthankefulnesse of
menne, which euer haue bene
and shalbe, to recople when
GOD approcheth to them,
and

The ingra-
titude of
men doeth
euer more
recede God
approching
vnto them

How tumultes may be auoyded,

and also to stumble agaynste
hym, when he will charge
them with hys yoke. More-
ouer, for that of theyr nature
they bee geuen to hipocrisie,
they maye not endure to bee
brought to y light of y wooꝝd
of GOD, whiche discouereth
their infamye and shame, nor
to be drawen out of the super-
sticiōs which serueth vnto the
as hyding places, for to geue
them shadowe. It is then no
new thing, if there bee greate
contradiction, whē one goeth
aboute to bynge them to the
pure obedyence of GOD.
And also we haue aduertise-
mente of oure Lorde Iesus,
the whiche sayeth to vs, that
he hathe brought the sweorde

Iesus blys-
seth the
sweorde with
the gospel

B.ii.

with

The Epistle of John Caluine

With his euangelye. But this
musste not astonyshe vs, nor
make vs worse willynge or
fearefull: for in thende when
men shall haue well mutined
and put furth all theyr malit-
ces, they shalbe confounded
in a momente, and shal ouer-
throw themselves, with theyr
owne violences. It is true
(as it is sayde in the seconde
psalme) that god shall not but
laughe at theyr styrrynge,
that is to say, that in dissimu-
lyng he shall leaue them to-
mented, as the thyng touched
hym not. But for all that, in
thende they shalbe alwayes
driuen backe by hys power,
of the whiche if we be armed,
we haue a good perfitte and
in uinct;

Howe god
laugheth
at the ma-
licious stir-
ring of per-
secutours.

How tumultes may be auoyded.

inuincible munition agaynst
all conspiracies, whatsoeuer
the Deuilles maye procure a-
gaynst vs. And in thende we
shall knowe by experyence,
y as the gospel is the messen-
ger of peace, & of y reconcili-
acyon betwene God and vs:
So can he aswel fo: vs paci-
fy men. And by thys meane,
we shall feele that Esai hath
not sayd in vayne, that when
Jesu Christe shall reygne e-
monges vs by hys doctrine,
the swoordes shall be conuer-
ted into plough shares, and
the speares into Sythes. In
the meane tyme, albeit that
the malice and Rebellion of
men are the occasion of sediti-
on and mewtanies, which ry-

The Gose-
pell that
maketh a
reconcilia-
cion be-
twene god
and vs, can
also a
peace men

B.iii. seth

The Epistle of John Caluine

seth agaynste the Gospel:
Yet neuerthelesse it behoueth
vs to take hede to our selues,
and to knowe that god chas-
teneth oure faultes by them,
whiche otherwise cannot serue
but to Sathan. It hath bene
an auncient complaynte, that
the Gospel was the cause
of all euilles and calamities,
whiche happened vnto men.
In deede we see by the his-
toories that not longe after
the christianitie was spredde
in all places, there was not
almost a corner in the worlde
whiche was not horribly af-
flicted. The mocyon of the
warres was as an vniuersal
fyer lyghtened in all coun-
treys. The floudes in thone
syde

God some
time chas-
teneth vs
by the euil
persones.

Some lay
the faulte
offedicion
to the gos-
pell,

How tumultes may be auoyded.

syde, the Pestilence and famyne in the other, an horrible confusyon of ordre and pollicye, in manner that it was lykelye that the worlde shoulde bee clearelye ouerturned. We haue also seene in oure tyme, sythe the gospel hathe begonne to be abroade, manye myseryes: So that euerye manne complayneth that we bee in an vnhappye worlde, and there is verye fewe that feeleth not the wayghte of the burden.

Nowe in feelynge suche blowes, wee oughte to regarde the hande of hym that strycketh vs, and we oughte also to thinke wherfore. The cause whiche moueth hym to make

The cause
why we
fele gods
scourge.

vs

The Epistle of John Caluine

vs so to feele hys scourge , is
not very darke oꝛ hard to vn-
derstande. We know that his
wooꝛde , by the which he will
kepe vs in health, is an inesti-
mable treasure , and in what
maner of recompence is it re-
ceaued of vs. Wherfoze then,
seepng we esteeme not muche
that, whiche is so pꝛecious to
speake of: it is reason that he
take vengeance of our ingra-
titude . We also heare that
Jesus Chꝛiste sayde , that the
seruaunte knowyng the will
of hys maister and dooyng it
not, is woꝛthy of double chas-
tiselemente , foꝛ because that
we bee so slothfull to obey the
wil of oure God, whiche hath
bene declared vnto vs, moze
than

How tumultes may be auoyded.

than an hundred tymes here-
tofoze, we ought not to think
it straunge, if he be moze sharp-
ly angrey with vs, seing that
we be moze inexcusable. Whe
we cause not the good seede
to increase and profite: it is
reason that the thystles and
thornes of Sathan groweth
to prycke and tozmet vs. Be-
cause that we geue not to our
creatour the obedience that is
due vnto hym: it is no mer-
uayle that men aryse agaynst
vs. As I vnderstād (my lord)
you haue had two kyndes of
mutenies, whiche bee risen a-
gainst the king & the state of y^e
Realme. Thone be fantasti-
call men, which vnder the co-
lour of the gospel, would put
all

Two kin-
des of mu-
tenies at
once.

The Epistle of Iohn Caluine

all to confusyon . The other
bee obstynate people in the
Supersticyons of the Antt-
christe of Rome . Altogether
deserueth wel to be punyshed
by the sweorde, that is com-
mytted vnto you . Seepe
that they quarell, not onelye
agaynste the kynge, but also
agaynste God, whiche hathe
placed hym in the seate Roy-
all, and hath committed vnto
you, the proteccion, aswell of
hys person, as of hys mates-
tie, and regall estate. But the
principal meane is, to doe as
much as is possible, to cause
that they which sauoz the doc-
trine of the gospel (to thintent
to stycke and cleaue vnto it)
shoulde receyue it with suche
hum-

How gods
word must
be receued

How tumultes may be auoyded.

humbleneſſe and feare , that
they may forſake themſelues
for the ſeruiſe of god. for they
ought to thinke that god wil
reuele all, to thentente y they
ſhall profit moze (without ſet-
ting in his wooꝝde) then they
haue done befoze. Theſe mad
folkes that would the woꝝlde
ſhould returne into a confuſe
& diſoꝝdinate libertie, be ſub-
oꝝned by Sathan for to ſlau-
deꝝ the goſpel: As y it ſhould
not engendeꝝ, but rebellion a
gaynſte pꝛynces , and all dyſ-
oꝝdeꝝ emonges the people.
Woherfoze al faythfull ought
to be ſoꝝowful. The Papiſtes
willig to maintain y filthy ab-
hominaciōs of their Romaniſh
Idole, ſhe w themſelues open
enemies

The Epistle of Iohn Caluine

enemies of the grace of Ie-
sus Chriſte and of all hyſor-
dynaunces , the ſame alſo
ought to greeue the heartes
of al them, whiche haue good
zeale, wherfoze they ought to
thynke altogether that theſe
be ſcourges of god, which he
ſendeth to them : And wher-
foze? But onely becauſe that
they make none accompte
of the doctrine of healthe as
they ought to doe . Wherfoze
the principall remedye foꝛ to
appeace ſuch ſediciōs is, that
they which profeſſeth the goſ-
pell, doe truely repayze to the
Image of God , foꝛ to ſhewe
that our chriſtianitie cauſeth
not diſſipacion in the humaine
lyfe, and geue good prooſe &
tryal

The prin-
cipall re-
medie to
appeace ſe-
dicion.

How tumultes may be auoyded.

tryall by theyr sobrenes, and
temperaunce, that we gouer-
ned by the woord of God, bee
not me vnruled and without
a bydle. And by theyr good
& holy lyfe, stop the mouthes
of all euyl speakers. For by
thys meanes god (beeing ap-
peaced) shal retiere hys hand,
and in the place that thys day
he punisheth the slaunders,
for y contemning of his woord,
he shal blesse theyr obedience
in all prosperitie. Lykewyse
that al the nobilitie and law-
iers gouerne them selues
ryghtlye, and in all humiltie
to thobediēce of this great
kyng Iesus Christ: Makyng
holy homage vnto him (with-
out feining) of soule and body
and

Lawiers &
Justices
oughte to
bee incor-
rupt.

The Epistle of John Caluine

and all that they haue . To
thintente, that he correct and
abate tharrogancie and folly
of them , that woulde rylse a-
gaynst them. Loe, thys is the
meane howe Princes of the
earth ought to reygne in ser-
uing Iesus Chyist , to thende
that he may haue Soueraine
auctozitie emonges all, bothe
great and small . Wherefoze
my Lorde, in asmuche as you
haue the regall estate of the
king your Nephieu deare vn-
to you, and in greate recom-
mendacion (as you shewe be-
ry wel) I pray you in y name
of god, to employe your prin-
cipall care & vigilancye , that
the doctrine of God may bee
preached with strengthe, and
vertue

How tumultes may be auoyded.

vertue, for to byynge furthe
hys fruite, and not to leaue
for any respecte to pursue a
ful and an entiere refozmaci-
on of the Church. And the
better to declare vnto you my
mynde and intencion, I will
deuyde the whole into three
poyntes. The fyrst shalbe the
meane to instructe the people
well. The seconde shalbe the
taking away of the abuse that
hath bene of longe tyme. The
third with diligēce to correct
byces, and to kepe so good or-
dye that the flaundes & disor-
dres may not haue such place
as y the name of God shoulde
bee blasphemed. As to the
fyrste I mynde not to de-
clare vnto you what doctrine
ought

The tene
dies a-
gainste all
sedition in
a common
weale.

The Epistle of John Caluine

ought to haue place. But rather I geue thanks to almighty god, that besides that he hath geuen vnto you the light of his pure knowledge, he hath also geuen vnto you, good counsell and discrection, to cause hys pure veritie to be preached. So that God be thanked, you be not to teach what is the true faith of christen mē, and the doctrine that they ought to receiue. Seing that by youre meane, the true puritie of the faythe is restored. That is, that we beleeue and take God for the onely gouernour of oure soules: that we kepe hys lawe for the onely rule, and spiritual gouernement of oure conscience, and
not

How tumultes may be auoyded,
not to serue him after þ foolishly
inuencyon of man. Also, that
accoꝝdyng to hys nature, he
wilbe serued in spirite, and in
puritie of heart. Of the other
parte, knowyng that there is
not but al euil in vs, and that
we bee coꝝrupted in all oure
knowledge and affectyons,
on that sorte, that our soules
being despayred in our selues
be lyke a bottomles pytte, oz
worlde of iniquitie. And ha-
ving taken away al pꝛesump-
cion of our wisdom, dygnti-
tie, oz power to dooe well: we
may haue recourſe to the fou-
taine of al goodnes, which is
Jesus Chꝛist, receiuyng that
which he geueth vs: that is to
saye, the merite of hys deathe
C. i. and

The Epistle of John Caluine

and passion. To thintone that
by that meane we may be ve-
conected to God, that beeyng
washed with hys bloude, we
shoulde not feare that our
fauldes shoulde empeache or
hyndre vs, to fynde grace
before hys celestiall throne.
That beeyng certain that our
synnes be frely pardoned vs,
by vertue of hys sacrifice, we
shal put therin our trust & assu-
rance, for to be assured of
our healthe, and that we be
sanctified by hys spyte, in ge-
uinge our selues to the obedi-
ence of the iustice of God.
That beeynge fortifyed by hys
grace, we shalbe vanquishers
of Sathan, the woilde, and
the fleshe. Finally, that being
mem:

How tumultes may be amyed,

membr'es of hys bodie; we
feare it not; but **G O D** will
take vs for hys children, and
that wee maye haue confy-
dence to call vnto hym as
oure father. That we be ad-
uertysed to bynge to thys
ende, al that is sayd and done
in the church, it is, that beynge
retti'ed from the worlde, wee
maye bee lyfte vp to heauen,
with our head and **Sauour**.
Wherefore slepyng than that
god hath geue you the grace
to restore the knoweledge of
hys doctrine, whiche hath
beene so longe buryed by the
Antichriste, I leave to kepe
you with longer purpose.

And that whiche I haue
towched of the manner of
C. ii. teaching,

The Epistle of John Caluine

The word
of God is
a two edged
sword

Few god-
ly prea-
chinges in
the realm

teaching, is onely for that the
people maye bee ryghtly in-
structed, and for to feele that
which thapostle sayd: that is,
that the wooꝝde of God is a
sweoꝝde, cutting with two ed-
ges, pearcyng the thoughtes
and affeccions vnto the mary
of the bone. I saye thys (my
LORD) for that I thynke there
is veraye fewe lyuely prea-
chynges within the realme.
But that the most parte recy-
teth, as by lecture, I well per-
cepue the necessytye that con-
strayneth you thereunto. For
fyꝛste you haue not (as I
think) your pastours so good
and apt, as you desire & wishe,
wherfoꝛe it is nedeful for you
to supply that lack. Second-
lye

How turnistes may be annoyded.

ly there myght chaunce to bee
manye lighte spirites, whiche
woulde peraduenture leape
beyond theyr bondes, folowing
some foolyshe fantasyes, as
many tymes they doe in newe
thynges. But all these consi-
deracyons impeacheth not;
but that the ordinaunce of Je-
sus Christe ought to haue his
course as in preachynge the
gospel. Nowe this preachynge
oughte not to bee dead but a
lyue, for to teache exhort and
reprehende (as Saint Paule
sayeth to Timothy:) yea in such
sorte as if an insidele entre, he
may bee wounded. overcome,
and taken (as the same Paule
sayeth in an other place,) for
to geue glory vnto god. You

The ordi-
naunce of
Jesus
Christe
oughte in
al causes
to haue
course

Preachynge
oughte to
be liuely.

C.iii

knowe

The Epistle of John Caluine

knowe also; my Lord, howe
as he speaketh of the lyueli-
nes that oughte to bee in the
mouthes of them, which will
approue them selues good
and faithfull ministers of the
gospell, that they ought not
to haue or vse woordes of re-
thorike, intending thereby to
be in greater estimacyon: but
that the spirite of God ought
to soude in theyr voyces, for
to worke in vertue. All the
daungers that are to bee fear-
red, ought not to impeache the
spirite of God, so haue hys li-
bertie, and his souerayntie in them
in the which he hath distribu-
ted of hys graces, for to edifie
the churche. It is true that in
the meane time it is good and
expedi-

How tumultes may be annoyed:

expedient to stop the lightnes
of fantastical spirittes, that taketh
to much dysceance. Also to
shut the gate of all curiosities
and newe fangled doctrines.
But the best and most conue-
nient measures, such as God
hath shewed unto vs, is, that
first there be a firme resolute
of doctrine that all ought to
preache, the which all prelates
and curates should sweare to
followe: And that none be re-
served to any ecclesiasticall
charge, but be prompt to ob-
serve the same concord and
unity. Also that to have a
formall and common instruc-
cion for to instructe the
younge choldren and igno-
raunte people, whiche should

There
ought to
be a reso-
lute same
of doctrine
that
should be
preached.

All prea-
chers
ought to
preache
uniformly.

catechis-
mes for
the youth
ought to
be had in
chosen
realme.

C. liii.

make

The Epistle of John Caluine

make them acquainte with
the true doctrine, in such wyse
that they may discern it from
lyes and corruptions, which
elles myght be broughte in
To the contraye, beleue my
lorde, that the churche of god
shal neuer be conserued with
out Catechisme: for it is as
the seede, to bee kept; that the
good grayne perishe not, but
that it may increase from age
to age. wherfore if you desire
to builde a worke of continua
aunce to endure long, & which
shoulde not shortly fall in de
cay, cause that the children
they yong age, be instructed
with a good Catechisme;
that may learne them byelie,
and accoꝝding to theyr small
capaci

How tumultes may be auoyded.

capacities, to knowe wherein
consisteth the true christian-
itie. This Catechisme shall
serue for two purposes, that
is to say, for an introduccyon
to al the people, for to profite
wel in that which shalbe prea-
ched vnto them, and also to
discerne in case any presump-
tuously would attempt to set
furth straunge doctrines. In
the meane tyme I say not, but
that it is good, and also ne-
cessary to bynde and restrayne
the pastoures and Curates
to a certain forme written, for
to supplie the ignorance
and symplemes of some of the,
and also the better to shewe
the conformitie and concord
of all churches. This helpe,
for

The profi-
tablenesse
of a good
catechis-
me.

It is neces-
sary to
bynde the
pastoures
to a cer-
tain forme
of doctrine
written.

The Epistle of Iohn Caluine

for to bydle all curiosities
and newe inuencions, suche
as desyres nothyng, but to
runneryot, the sayde Cather-
chisme, (as I haue before re-
hearsed) shall serue and be a
good bydle for suche folkes.
And also in such sorte orde is
to be gyven, in the ministring
of the Sacramentes, and in
the publike prayers. And in
þ meane tyme, you must take
heede that suche policie des-
troy not the strength and ver-
tue that oughte to be in prea-
ching of the gospel. And that
you employe youre laboure
as muche as ye possibly can,
that there bee good trumpets,
whiche maye enter into the
depenes of þ hertes, for there
is

The ber-
me of pic-
ching the
gospel
may not be
destroyed

3711100 70
3711100 70

How tumultes may be avoyded.

is danger that ye shall not
see greate profite of suche re-
formation, how good and ho-
lye soeuer it bee, vnlesse that
euen at once with it, the po-
wer and vertue of good prea-
ching, bee displayed and sette
foorth together. It is not
without cause, that it is sayd
that Iesus Christ shall strike
the yeaerke by the Sceptre
of hys mouth, and shall des-
trope the euill by the Spi-
rite of hys lippes. It is the
meane by the whiche he will
ouercome vs, in destroyinge
all that, whiche is agaynste
hym. And for that cause the
gospel is also called the king-
dome of GOD. Also, albeitt
that thordinances & statutes
of

Good pre-
chyng must
be ioyned
with a re-
formation

The gos-
pel is in
scriptures
called the
kingdome
of God

The Epistle of Iohn Caluine

of princes bee good helpes to
aduaunce and mayntaine the
state of christianitie: So like-
wyle god will declare hys so-
uereygne vertue in the spiri-
tuall sweorde of hys wooorde
with it, setting furth the same
by his pastours. And to thin-
tent I woulde not long trou-
ble you (my Lord) I wil come
to the seconde poynt which I
haue purposed to shewe vnto
you. It is to abolysh, and
clearly to take away, the ab-
uses & corruptions that Sa-
than hath mingled heretofore
with the ordinaunces of god.
We knowe y^e vnder the pope
there is a bastard christianitie
whiche god shall dysallowe in
the laste daye: forasmuche as
at

Abuses
must bee
cleane ta-
ken away

under the
popes
a bastard
christian-
tie.

How themselves may be avoyded.

at this daye, he hath condem-
ned the same, by his woorde.
If wee desyre to retiere the
worlde from suche perdition,
there is nothyng better, then
to folow the example of S.
Paule, who willynge to cor-
recte the euill that the Corin-
thians had toynd to the sup-
per of our Lorde, sayde vnto
them: I haue receyued of the
Lorde, that whiche I haue ge-
uen vnto you. Of that we we must
must gather one generall in- returne to
struction to returne to þ right the ryght
and natural commaundemēt comman-
dement of
of God: if we wil haue a good GOD.
and an approued refozmacion
of hym. fo: so manye myng-
lynges as men haue set vp of
they: owne inuencions, there
be

The Epistle of John Caluine

It is not
enough to
cut of sum
of the brā
ches of ab
uses.

be so many infections, which
turne vs from the holy blasse
of that, that God hath geuen
vs, for our healthe. So to cut
of halfe the braunches of such
abuses, it cannot bring againe
the thynges in perfecte and
pure state, beecause that wee
then shall haue alwayes a
Christianitie counterfette. I
say thys for that, that some
vnder the coulour of moderat
cion, bee of opinion to suffre
many abuses, without taking
them awaye, and they thynke
that it is mough to haue take
out the roote of the principal.
But contrary wise, we se how
much the seede of lyes is fer
tile, and that one grayne of
that is sufficiente, for to sp
all

The seede
of lyes is
fertile.

How tumultes may be auoyded.

all the worlde within thre
dayes, as mienne bee enclined
and geuen vnto. Our Lorde
teacheth vs otherwyse, for
whē Paul speaketh of idols
he sayeth that their name shal
not passe by hys mouthe: to
the intent to declare vnto vs
what horroz and detestacion
wee oughte to haue them in.
And if we confidre well how
much we haue offended God
in the time of our ignorance,
we ought to be doubly remē-
bred for to eschew the inuenci-
ons of Sathan, who hath
prouoked vs to doe such euil
thinges, vsing the as allures
mentes whiche serueth not,
but to seduce y poore & simple
folkes. On the other syde we
see

The craft
of Sathā.

The Epistle of John Caluine

See that albeſt menne be ſuffi-
ciently warned of their faul-
tes, and errours, and be aduer-
tiſed of them aſmuch as is poſ-
ſible: Yet neuertheles, they be
ſo hardened, that no man can
attayne to the perfeſte ende.
Thā if there ſhalbe left vnto
thē ſome dregges to remaine,
it ſhalbe a nouriſhement of
much more and greater ob-
ſtinacye, and a couerture to
hyde all doctrine that may be
propounded vnto them. I con-
feſſe that it is conueniente to
obſerue ſome moderacyon,
and that to great extremitie
is netther good ne profitable.
Likewyſe it is conuenient to
uſe the ceremonies accoꝝding
to the groſenes of the people:
but

Moderaci-
on is netter
ſaꝝe, and
ſome cere-
monies
may be b-
ſed.

How tumultes may be annoyded,

but it maye not bee that that
whiche is of Sathan, and of
the Antichriste, shoulde passe
vnder that coloure. It is for
that cause that holpe scripture
praising the kinges which did
destroy the idolatries, not ha-
uig plucked away altogether:
neuertheles gaue vnto them
a marke for that they had not
destroyed the chappelles and
places of footyshe deuocion.
So herfore my lord, seing that
god hath brought you so farre
foorth, I praye you continue
without any excepcion, to the
intente that he maye approue
you the better foorth of hys
temple: in suche wyse as the
tyme of the kynge youre An-
cestor maye bee compared to

The hym-
nes that
destroyed
Idolatrie.

D.i. the

The Epistle of John Caluine

the time of Josias: and that
you maye sette al thynge in
suche state as there shall reste
nothyng to hym, but to main-
tayne the good orde whiche
god shal haue prepared vnto
hym by your meane. I wil al-
lege vnto you an example of
suche dregges, whiche perad-
uenture may rest to bee a litle
leuen: the which in the end, will
make the paste sowre. They
dooe in your countrey some
kynde of praper for the dead,
when the communion is re-
ceyued. I know wel it is not
for to aduowe the purgatory
of the Pope. I know also that
it maye be alleged by auncie-
nte custome to dooe some re-
membraunce for the dead, to
the

Agaynst
prayinge
for the
dead at re-
ceiuing of
the commu-
nion.

How tumultes may be auoyded,

the Intente to ioyne together
all the membes of the bodye.
But there is a peremptoꝛye
argumente to the contrarꝛe,
that þe supper of Iesus Christ
is so holꝛe a thyng, that it
ought not to bee despyled with
no inuencions of men. More-
ouer, that in praying vnto
god, we ought not lette slippe
the bydle of our fantasticall
deuocion, but to kepe the rule
that Saincte Paule did geue
vnto vs: that is, that we take
our foundation of the woꝛd
of god. Wherfoꝛe such reme-
braunce of commendacion
is not conuenient to the orde
of the good and due prayer,
and it is an euill addicyn to
the holy supper of our Lorde.

D.ii There

The Epistle of John Caluine

There is other thynges,
whiche peraduenture should
be lesse blamed, whiche neuer
theles, is not to bee excused:
As þ ceremony of þ Chreame
and vnccion. The chreame
hath bene inuented of a foo-
lyshe fantasie by them that
contented not theselues with
the administracion of Iesus
Christe, and that they would
counterfet the holy spirite by
a new doctrine, as though the
water were not sufficiente e-
nough for that. And þ whiche
is called the extreme vnccion,
hath bene retayned by a foo-
lyshe affectyon of them, that
haue will to folow the Apo-
stles, hauing not the same gift
that they hadde, for when the
Apostles

The cere-
monie of
chreame &
vnccion.

How trauailes may be auoyded.

Apostles byd ble the oyle by
on the syck, it was for to heale
them by miracle: when the mi-
racle ceased, the figure ought
no more to be vled. Wherefore
it should be a great deale bet-
ter that the thynges shoulde
be so pared of agayn, as they
may be most agreeing to the
pure wooꝝde of God, and may
serue to the edifyinge of the
church. It is true y we ought
to beare with the weake, but
that is for to strengthen and
bryng them to greater perfec-
tion, that is not to say that in
the meane tyme we ought to
please fooles whiche desyre
now this & now that, & know
not wherefore. I knowe the
consideracyon wherefore ma-

The oile
bled vpon
the sycke
by the A-
postles.

Superflu-
ous ceremo-
nies are to
be pared of
agayne.

Howe wee
oughte to
beare with
the weake.

D.iii. ny

The Epistle of John Caluine

ny are troubled: it is that they feare that to much alteration cannot bee bozne with, principally when one will haue regarde of hys neyghbours, with whome he desyrezeth to nourishe friendship and amitie. A man would gladly gratifye them in dysymulynge many thynges. Thys oughte to bee bozne with, in worldly affayres, where it is lawefull to yelde one to an other, and to geue some of our ryghte to bye peace: but it is not al one of the spirituall gouernaunce of the Churche, the whiche oughte to bee ordyed accor- dyng to the woorde of God. In that it is not in oure ly- bettye to yelde in anye thyng
to

As tona
chig gods
moord, we
maye not
yelde to
enemie for
fugour.

How tumultes may be auoyded.

to menne, in respecte of theyr
fauoure . Lykewyse there is
nothyng that dyspleaseth
G O D more, then when we
will by oure humayne pru-
dence, moderate or temper, or
refourme, or sette foothe, or
drawe backe, anye thyng a-
gainste hys will . Where-
fore if wee will not dysplease
hym, wee muste close oure
eyes in respecte of menne. As
to the daungers that maye
happen, wee oughte to es-
chewe them as muche as we
maye: but not in declynyng
from the trewe and ryghte
waye, for wee haue hys pro-
myse, that he wyl assyste
vs in walking the right way.

God by his
promise
will assiste
vs in wal-
kinge the
right waye.

D. llll.

So

The Epistle of John Caluine

Why the
wyle of
this world
are manye
tymes bo-
yd of their
hope.

The refor-
macion of
the church
is the wor-
ke of gods
owne hand

So that it resteth not in vs,
but to doe our office in recom-
mendynge to hym that, that
shall folowe. And for that oc-
casion the wyle of thys world
be many tymes boyde of their
hope, for that, that god is not
with them, when they truste
not in hym, and in hys helpe
in serching bymeanes, which
he condemneth. If then wee
wil haue the vertue & strength
of god on oure syde, let vs fo-
lowe synplye, that he sayeth
vnto vs, and aboue all, wee
oughte to kepe thys generall
rule: that the refozmacion of
hys churche is the woork of
hys hande. Wherefore it is ne-
cessarpe, that in thys matter,
men suffre themselves to be
gouerned

How tumultes may be auoyded.

gouerned by hym, the whiche
whether it bee in restoryng oꝝ
in keppnge hys churche, will
most commonly pꝛocede by a
merueylouse and straunge
meanes and wayes, vnkno-
wen to menne. Wherefoꝛe to
restrayne thys refoꝛmacyon
that ought to bee diuine, by
the measure of our witte, and
to make that whiche is cele-
stiall subiecte to the earth and
the world, is agaynst al good
reason. By that I exclude not
the wysedome whiche is very
requisite to obserue all pꝛo-
pice and good meanes, and
not to excede eyther on thone
spde oꝝ thother, in any extre-
mitie, foꝛ the wyning of all
the worlde to god, if it should
be

The Epistle of John Caluine

It is requisite
that the
wisdomme
of the spi-
rite rule,
and not of
the fleshe.

be possible. But it is nedefull
that the wisdomme of the spi-
rite shoulde rule, and not of
the fleshe. And that haupng
examined the mouthe of the
Lorde, wee require of hym,
that he will be our guyde and
conductor, sonet the to folowe
oure owne wittes: and when
we shal require it in that sort,
it shalbee easye for vs to ex-
clude many temptacions, that
maye staye vs in the middes
of the wape. Wherefore my
Lorde, as you haue begonne
to reduce Christianitie vnto
hys perfect state in England,
and not in trustyng of youre
felle, but to bee mayntayned
by the hande of GOD: as
vnto thys daye ye haue felte
hys

How tumultes may be auoyded.

hys myghtye hande, doubt
ye not, but that he wil helpe
you vnto the ende. for if god
mayntayneth kyngedomes
and Lordeshippes of infy-
dels that bee hys enemyes, by
much more reason, he will
take into hys garde, them
that bee obedyent vnto hym,
and dooe take hym for theyr
Superyoure. I come now to
the laste Article, that is, to
punyshe byce, and to reproue
flaunders. I doubt not but
there is good lawes, and law-
full statutes, wythin the
Realme of Englande, for
to keepe the people in ho-
nestie lyfe. But the greate
dysoydres and enomytyes
that I see in the worlde,
constrayneth

if god
maintaine
the kyng-
domes of
Infideles,
much more
he will of
the faythe-
full,

People
muste by
good lawes
be kept
in a honest
discipline

The Epistle of John Caluine

Crimes
must be pun-
ished.

constraineth me to desyre you
to take also the care that the
people be kepte in good and
honest disciplyne: and aboue
all that ye haue the honour of
God in good reputacyon, to
the intente to punyshe suche
crimes, of the whiche menne
accustomablye make none ac-
counpte. I saye it for that,
that somtymes, thestes, Rob-
beryes, syghtynge, and ex-
torcyons shall bee sharpe
punished, for that in those me
be offended: and in the meane
time whozdomes, adulteries,
drunkenes, and blasphemies
of the name of god, be suffered
almoste as thynges lawfull
and of small importaunce.
Contrariwyle we see in what
estima

How tumultes may be moyded.

estimacyon and detestacyon
god hathe them in. for he de-
clareth vnto vs, howe muche
his name is p̄cyouse, and in
what estimacion we ought to
haue it: and yet it is by vs, as
it were torne in pieces, and
troden vnder our fete. Where-
fore out of doubt, he will not
leauē unpunishede suchē inu-
ries and dyshonour. Yea, and
moreouer the Scripture sheweth
vnto vs that by blasphemies
a whole realme is infected.
As touching adultries, it is a
great shame vnto vs which
professe the name of Christe,
that the pagans haue obser-
ued great rigor in puni-
shing the same: for then we doo
the whyche we manye tymes
make

By blas-
phemies a
whole real-
me is in-
fected.

The Epistle of John Caluine

make but a laughing game.
When the holy mariage that
Holy ma-
riage. ought to bee a lyuelye ymage
of the holpe vnyon that wee
haue with the sonne of God,
is defyled, and that the ally-
aunce whiche oughte to bee
most stable and indyssoluble,
is vniustlye broken: If wee
take not those thynges to
hearte, it is a spgne that wee
haue no greate care nor loue
of G D D. Touching whores
dome, it may well suffice vs
that Sayncte Paule doothe
compare it to Sacrilege,
S. Paule
compareth
whoredom
to sacri-
lege. for asmuche as by the same
the temples of G D D, which
is our bodyes, bee prophaned
and defyled. Item that the
whoremongers and dyon-
hardes

How tumultes may be annoyded.

hardes bee banyshe from the
kyngdome of GOD, in such
wyse that it is defended vnto
vs to keepe companye with
them. Wherefore it foloweth
that they oughte not to bee
suffered in the Church. And
thys is the cause that so ma-
nye tribulacyons bee thys
daye vpon the yearth. For
insomuche as menne pardo-
neth suche enozmittes, it must
folo we that GOD must take
vengeaunce. Wherefore my
lord, to thintēt to pzeuent his
wyath, I pray you to hold the
bydle shorte, & cause that they
whiche heareth the doctrine
of the Gospell, proue them
selues to be christen menne,
by the holynesse of theyr lyfe.

For

Whorms
gers and
dishardes
ought not
to be suffe-
red in the
Church.

The Epistle of John Caluine

Corrected
of byces.

The office
of bishops
& curates.

For as the doctrine is the
soule of the church, for to geue
it lyfe: so the disciplyne and
correction of vices bee as the
body in his force & strength.
It is the office of Bishops
and Curates to take good
heede to the same, to the intent
that the supper of our Lorde
bee not polluted by folkes of
flaunderous and dyshoneste
life. But considering the auc-
toritie whiche God hath com-
mitted vnto you, y^e principall
charge retourneth vnto you,
for to set others in the ryght
waye, to thintent that euerye
one dyscharge themselves of
theyr duettie, and cause that
the ordye which is established
be

How tumultes may be auoyded.

be duely obserued. Nowe my
Lorde folowing the protesta-
cyon that I haue made here
beefore, I will not excuse my
self no longer, neither of y^e pro-
lixitie of my letters, nor of
that, that I haue liberally de-
clared that I had in my hert.
For I trust that myne affecti-
on is knowne vnto you, ac-
cording to your wisdom. And
as ye be exercised in the holpe
scripture you see of what fou-
tayne I haue drawen all that
whiche is heretn conteyned.
Wherefore I dooe not feare
that I haue bene tedious and
importune in declaryng vnto
you, to the best of my power,
the good desyre that I haue,
that the name of god may be

E. f.

Dayly

The Epistle of John Caluine

Daylye by you more largelye
glozyfied, for the whyche I
pray to hym daylye. Praying
that it maye please hym to
augment his grace vnto you,
confrmyng you by hys holpe
spirite in a perfect and inuincible
constancie, maintaining
you against your enemies, ha
uing you with all your hous
holde in his holy protection,
and doing that you adminis
ter happelye the charge that
is committed to you. So that
the kyng may haue occasion
to geue thanks to hys Lord
God, for that he hath hadde
suche a Gouvernoure in hys
younge age, aswell of hys
person as also of hys realme.
So I make an ende my lord,
hauynge

How tumultes may be awoyed,
haupnge me moſte humble
recommended vnto your
good Grace: The. xxi.
of Octobze, in the
yeare of oure
L O R D E.

1549.

Your moſt humble ſervant,
John Caluine

IMPRINTED AT LON=
don by Edward whitthurche,
the. v. daye of Aprill.

1550.

Cum privilegio, ad Imprimen=
dum ſolum.

